

General Church News.

GREAT BRITAIN.

THE CHURCH CONGRESS AND MR. MACKONCHIE.—If the animation which distinguished the proceedings of the last monthly meeting of the executive committee of the Church Congress may be accepted as a forecast of the feeling likely to characterize the discussions at the forthcoming Congress, the *Liverpool Courier* opines that meetings of a very lively nature may be anticipated. The proceedings were presided over by the Rev. Dr. Howson, Dean of Chester, and there were about fifty other clergymen and laymen present. The correspondence which has taken place in reference to Mr. Mackonchie's name on the list of speakers at the coming Congress seems to have worked up both High and Low Church people to a high pitch of excitement. One party evidently desired to get rid of the extreme Ritualist, with whom Dean M'Neile has declined to associate, and the other party were even more determined that the programme should be maintained in its integrity. The motion of the Rev. R. Hughes—that Mr. Mackonchie should be requested to withdraw, and not read a paper at the Congress—roused excitement to the highest point, and the addresses of most of the speakers were delivered with a warmth which showed they were thoroughly in earnest. In moving his resolution, Mr. Hughes reiterated that Mr. Mackonchie had not conformed to the law since judgment was delivered against him—particularly that on the 22nd August, the officiating minister at St. Albans had raised the cup above his head at the administration of the holy communion. Mr. Hughes was invited to give his authority for the assertion, and in response he said it was the *Times* newspaper. The motion was seconded by Mr. Glazebrook; but was opposed by Mr. Christopher Bushell, who ascribed the action which was being taken to a desire to humiliate Dean M'Neile. The Rev. Mr. Parnell contradicted this statement which had been made about Mr. Mackonchie disregarding the judgment of the Supreme Court of Appeal. Mr. Parnell produced a letter which he had received from the curate in charge of St. Albans Church, distinctly stating that the judgment was there observed in every particular. Several of the gentlemen who took part in the discussion, and who have no sympathy whatever with Mr. Mackonchie's peculiar views, urged that his name had come before two meetings without objection. The names of those present on the two occasions were read out, and it is a curious fact that nearly all those who objected yesterday were present on one or other of the occasions. On a division the motion was negatived by 32 to 11.

NEW CHURCHES IN BELFAST.—The consecration of one new church and the ceremony of laying the foundation-stone of another were solemnized in Belfast on Sunday. These are two out of five churches in course of erection by the Belfast Church Extension and Endowment Society. The Bishop of Tuam, as well as the Bishop of Down, took part in both ceremonies. The Bishop of Tuam, in an address delivered at the laying of the foundation-stone, said:—"God helps none who don't help themselves, and that help will only be secured by unity of action, and I believe that through the length and breadth of Ireland our brother laymen and clergymen are determined that no minor matter will separate them. (Hear, hear.) They'll work hand and heart together, and no petty jealousies or feelings will interrupt their union in the great work in which they are engaged—that is, the reorganization of our scriptural and apostolic church. (Applause.) The enemy has trodden down some of our hedges, and I trust we'll soon build them up, but that all depends upon our unity of action. Clergymen and laymen, hand in hand, shoulder to shoulder, and side by side, are doing a great and mighty work, which will prosper in God's hands. It is a great comfort to me to-day to come from a distant part in Ireland and stand side by side and shoulder to shoulder with the great men of Belfast, who have done so much in their own city, and are still preparing to do more. In my own diocese of Tuam I believe this very day the last finishing stroke is being done to the spire of the cathedral, and soon we shall have it fit for divine service. (Hear, hear.) I don't stand there with merchant princes round me like my Right Rev. Brother. Although I stand where there are few Protestants, we'll struggle on, and not only will that cathedral be finished, but it will be a token to us that we'll have new churches and increased congregations far and wide. (Applause.) We certainly ought to keep in mind the words of scripture, and say to our neighbour and our brother—'Be of good courage and good will, and by the blessing of God you shall work out great things for your church and work out great things for your church and your land.' (Applause.) I feel the day is coming when we shall have to bless Him for these dark days that we have to go through; so we must say, 'Courage, brethren—don't stumble.' (Applause.)"

EXTRAORDINARY RITUALISTIC SERVICES.—Wednesday being marked in the Church of England calendar as "The Feast of the Nativity of the Blessed Virgin Mary, special services were held in the Ritualistic churches, in connection with the

twelfth anniversary of the Association for Promoting the Union of Christendom; in other words, for bringing the Church of England into direct communion with the Church of Rome.

The services commenced on the eve of the festival with a service in the Church of All Saints, Lambeth, which was so densely crowded from floor to ceiling, that hundreds of persons who arrived a quarter of an hour before the time for which service was announced vainly strove to gain admission. The "altar" was profusely decorated with flowers, and an immense number of lighted candles and gasaliers gave it a very magnificent appearance. As the clock struck eight a procession, which had been formed in the sacristy—the largest procession ever yet seen in connection with Ritualistic displays—moved round the church. First came Mr. Alderson Turner, a solicitor, who was habited in a red cassock and collar, holding aloft a gigantic silver cross, and having on each side of him a chorister similarly attired, carrying a lighted candle. Then followed persons carrying other crosses and banners bearing various devices. Next came more than a hundred surpliced choristers, men and boys, singing with great energy the processional hymn, "Brightly gleams our banner." Then there came a gentleman who incensed with great vigour along the whole line of route, from the sacristy up the side aisle of the church, and down the middle aisle to the "altar." Next were twenty or thirty men dressed in brown garments with red collars, said to belong to "The Order of St. Joseph," and then twenty or thirty other men in darker-coloured clothes, attended by one who was more richly dressed, and who carried a pastoral crook. (These belonged to a religious order, the name of which did not transpire. Then came the priests, twelve or fourteen in number, the deacons, the precentor, and other officers, followed by the Rev. Dr. Lee, who was gorgeously vested, attended by two choristers bearing lighted candles, who conducted him to his seat in a large chair at the side of the "altar." When the whole of the persons composing the procession, consisting of nearly two hundred, took up their position in the chancel, which they did without any fuss or irregularity, Evening Service, with some variations, was sung, the first lesson being read by an aged member of the Order of St. Joseph, whose utterance was not very clear, and was evidently unaccustomed to reading in public. The Rev. Dr. F. G. Lee preached from Ezekiel xviii. 2. "The fathers have eaten sour grapes, and the children's teeth are set on edge." He remarked that there were many hopes and many causes of rejoicing to set over and against the dangers. Prominently amongst these was the desire for reunion which found a place in so many of the addresses. The Rev. Dr. Lee, in the more southern parts of Russia, amongst the separatist Armenians; and even amongst the Roman Catholics, there was an increasing school, not the least intellectual, a strong desire for corporate reunion. Then at home there were signs of a similar desire amongst the representatives of the clergy in convocation, who for many years had taken up the subject. The Rev. doctor held that the first duty of English churchmen in this matter was to bring about a good understanding with the Western Church, whatever might be attempted in the direction of the Eastern Church. He trusted that in the forthcoming Ecumenical Council nothing might be done which would tend to delay that co-operation which was so heartily to be desired. For two centuries there had been no diplomatic relations between the English court and the court of the eternal city. That state of things came in with the intruder from a foreign country, and was not so under the Stuarts. After the benediction, pronounced from the altar, the procession moved back to the sacristy, singing the recessional hymn, "We march to victory."

GOSSIP ON CHURCH MATTERS.—The well-informed London correspondent of the *Western News* gives us the following gossip on church matters:—"Mr. Gladstone is still at Walmer, where, it is worthy of special note, he has for companion the Bishop of Oxford. Is it too much to suppose that the Premier and the Bishop are discussing certain episcopal arrangements which will have to be made very shortly? It is well to bear in mind that in all such appointments the Queen's influence is much more than nominal. Her influence is very clearly visible in the latest ecclesiastical promotions. That of Dr. Temple, and then of Dr. Lake to the deanery of Durham, and that of Professor Kingsley to the canonry of Chester, especially bear the impress of the royal sign manual. All were Queen's chaplains, all belong to the broad school, which is the highest in the royal favour, and it may be safely inferred that consent to the nomination of Dr. Moberly was given with the understanding that the canonry thereby vacated should be conferred upon the chief prophet of muscular Christianity. Mr. Kingsley had other influence in the person of the Lord Chamberlain, to whom he was domestic chaplain.

—The writs of the Irish Protestant Bishops have been issued, calling upon their clergy to elect proctors to represent them at the provincial synods to be held in Armagh and Dublin on the 10th of September. Whenever the Armagh synod meets it will adjourn to join that in Dublin, and both together will consider the question of the representation of the clergy

in the future general synod of the new church. The steps to be taken to bring about an organization of the laity for the purpose of taking their part in the reconstruction of the church are, it appears, becoming simplified into a request from the Bishop of each diocese to the churchwardens to hold elections for delegates in the various parishes. The Bishop of Limerick has called on the churchwardens of his diocese to fix the elections before the 11th of September, and forward to him the names of those chosen, who are to continue members of the synod until the vestries meet at Easter next. Colonel Tighe, of Woodstock, county Kilkenny, has intimated his willingness to subscribe £5,000, toward a sustentation fund, and a further sum of £5000 provided an agreement could be made with the church governing body that in future, when a vacancy occurs, a resident clergyman, with a salary of at least £300 a year, be appointed to the parish of Inistogie (joined with any district that may be found advisable), with Colonel Tighe's approval or that of his heirs. Mr. P. S. Bridge has offered in a Dublin paper to aid the re-endowment fund of the church by a gift of £50 shares of the Midland Great Western Railway, and Mr. J. F. Duckett, of Kingstown, has promised to subscribe £1,000 to the sustentation fund. Another gentleman has announced that his family will endow one parish.

—An English clergyman lately thanked from the pulpit two courageous members of his congregation who had waited on him to protest—one against the "rapid utterances" of the reverend gentleman, and the other against his dreary long sermons. So far from being offended at these friendly remonstrances, the preacher expressed his desire to endeavor to profit by them.

—It is rumoured at Oxford that the successor of Dr. Wilberforce, should he be elevated to Winchester, will be Dr. Scott, Master of Balliol.

—The secession to the Romish Church of the Rev. Septimus Andrews, Vicar of Market Harborough, is reported.

DIOCESE OF MONTREAL.

His Lordship the Metropolitan returned on Saturday evening from his episcopal visit in the Ottawa portion of his Diocese.—He left again on Tuesday for the Deanery of Iberville.—On Sunday evening next he will preach in St. Stephen's Church in this city.

—We understand that the Rev. White, for some time curate of Pluckley, England, has been appointed by the Metropolitan Rector of Chambly.

—The chapel of St. John the Evangelist, which was opened for divine service on Sunday last, the necessary repairs having been completed, The Rev. A. C. Nesbitt, Rector of Frankton, Ontario, has been appointed assistant minister of this church, in the place of the Rev. C. Daniel, who has been given the Rectorship of Hawkesbury.

—We notice that a number of lectures and conversations are to be given and held this winter, under the auspices of the Young Men's Association of Trinity Church. We have no doubt, judging from the similar entertainments of last year, that they will prove in every way highly successful. As a source of enjoyment and at the same time also of improvement to the mind, we know of nothing more suitable. We are glad to learn that the Association of Young Men in Trinity Church is still so active in its operations, and we heartily congratulate its active President, the Rev. J. Philip Dumoulin, on the success which has attended his efforts in seeking to promote a spirit of usefulness amongst the young men of the congregation of which he is the Assistant Minister.

DIOCESE OF QUEBEC.

CLERICAL EXCHANGE.—We understand that the Rev. A. Mountain, of Quebec, has left to exchange with the Rev. S. Gilson, late Archdeacon of Montreal, and at present Rector of Gratwick, Uttoxeter, England. Mr. Gilson may, therefore, be shortly expected in this country; and we are sure that his many friends in Canada will be glad to learn this.

DIOCESE OF ONTARIO.

ORDINATION AND CONFIRMATION.—On Sunday last two imposing and interesting services were conducted in Christ Church, Hamilton. In the morning there was a general ordination of candidates for the Ministry; in the evening the rite of Confirmation was administered. On each occasion the church was crowded, and owing to the excellent arrangements of the clergy and church-wardens, the most satisfactory accommodation was afforded for all. The clergy present to take part in the morning service were, His Lordship the Bishop of Toronto, the Venerable Archdeacon Palmer, and the Revs. J. G. Geddes, T. S. Cartwright, J. Hebdon, G. Bull, J. G. D. Mackenzie, and D. H. Ferrier. The candidates for Ordination were the following: For Priest's Orders, J. M. Mackenzie, J. Francis, W. Hoskins, J. Fletcher, and W. Carey. For Deacon's Orders, F. Hall, C. Patterson, E. H. Musson, T. Walker, A. C. Shaw, and W. Bates. The ordination sermon was preached by the Ven. Archdeacon Palmer from

Acts xx. 24 on which passage he explained and enforced in an eloquent manner the nature and obligation of Christian devoteness on the part of Christians in general, and of ministers of the Gospel in particular; the sermon was very appropriate to the occasion, and produced a happy effect. In the evening 73 candidates were presented for Confirmation. The Church was again crowded. After Evening Prayer the Bishop administered the rite of Confirmation in a very impressive manner. His Lordship then preached an eloquent sermon from Heb. vi. 2, in which he proved the scripture practice of "laying on of hands," and pointed out the privileges and responsibilities of those who had been admitted to Confirmation. It was a most instructive and useful sermon, and was listened to throughout with profound attention. Both services were highly interesting to the vast congregation who attended them; and will leave behind them an influence for good.

SUNDAY SCHOOL PICNIC.—The annual picnic of the Sunday School in connection with St. Thomas' Church, Belleville, took place last Thursday at the locality known as Blecker's Grove, and passed off very pleasantly. A goodly number of the children, accompanied by their teachers and parents, were present, and all seemed to enjoy the affair in a happy manner. Games, swings and races, were in full play, and the children entered into the full enjoyment of them, keenly competing for the prizes offered.

DIOCESE OF HURON.

A social gathering was held at Carronbrook, on the 17th inst., in aid of a new Episcopal church recently built in this village, of which the Rev. Hans Caulfield is the Incumbent. Everything passed off in a manner that reflected the very highest credit upon all concerned, and not an inopportune word escaped the lips of any of the speakers. The edibles were of the choicest kinds, and in great abundance. The speeches were very acceptable, being short, instructive, and kindled with witty anecdotes, which naturally had the effect of pleasing a mixed congregation. The speakers were Rev. Messrs. Caulfield, Mitchell; Murphy, of Wingham; Johnston, of Seaforth; Dr. Townley, of Paris; and Mr. Kerr, a layman, of Ainleyville. Over three hundred people attended, and it is expected the proceeds will not fall far short of \$125. This will nearly clear the debt which hung like a mill-stone upon the church. We rejoice that the affair was such a success. The members, who are few, deserved assistance for their exertions to provide a place in which to worship according to their forefathers, and we are glad to see that those laudable efforts were appreciated by the public.

NOVA SCOTIA.

THE CHURCH ENDOWMENT.—The *Church Chronicle* says:—"We are rejoiced for the success which appears to have greatly encouraged our worthy brother to prosecute his mission. Mr. Silver writes in glowing language of the kindness and help he has already received, and he is careful to report the large-heartedness with which men and women of limited means have given of their little to meet the present necessity.

We ought not, and shall we say, we will not, cease our diligence until the original scheme of the Endowment Fund is fully accomplished. It is now ten years and more since that scheme was proposed and set on foot. It is surely not too soon to revive the work: in all this time God has not ceased to pour out his bounty upon those who were its first donors, and replenish their means; and we trust there are many who will acknowledge His goodness, and again gladly offer of that which is His own.

"Freely ye have received, freely give." Not only the future prosperity of the church, but the present honour of churchmen is bound up with a full measure of success, for the assistance so long derived from the S. P. G. is rapidly diminishing, and must soon cease altogether. Already we have the notice that the annual allowance to our Missionaries is to be reduced immediately, and to the Endowment Fund we must look for the remedy. We have no word of complaint for this decision of the venerable Society, but we have words full of meaning for all our brethren, lay and clerical, of these Maritime Provinces; and all in New Brunswick and Nova Scotia must be astir and do their utmost if they would not have their pastors removed to a corner, and the people deprived of the bread of life. Nova Scotia has set the example, and we trust that without delay it will be followed by our sister church in Fredericton, and our little sister in Prince Edward Island. Let us not listen to the disheartening cry that there is "a lion in the way"; opposition will only serve to inflame our zeal, and opponents will be "bread to us," if we truly love the church, and look to God for help, and to His Spirit for wisdom: and ascribe all our success to His honour and glory.

AMERICAN.

ALBANY.—The Bishop of the Diocese laid the corner stone of the new Trinity Church, Lansingburg, on Tuesday, August 10th.

—The Rev. W. J. Boone, son of the late Bishop Boone, has been appointed missionary to China. This gentleman has been

for several months serving the church in Eufula, Alabama, where he has "purchased for himself a good degree." He will remain in Eufula until near the time of sailing for his new field of labor, of which notice will be given. For the present, we only say that Alabama reluctantly gives him up, and with earnest prayers that a double portion of the father's spirit may rest upon the son.—*Church Register.*

GRAHAM AVENUE METHODIST NON-EPISCOPAL CHURCH.—THE ERRORS AND CORRUPTIONS OF THE METHODIST EPISCOPAL CHURCH.—The Rev. D. Shepherd preached a sermon on the above subject in the Methodist Non-Episcopal church, Graham avenue, Williamsburg, yesterday. In opening his discourse he contrasted the simplicity, force, energy and poverty of that Church fifty years ago with its pompousness, weakness, listlessness and wealth of the present time. He lamented the good old days when the congregation did its own singing, when the ministers were not graduates of colleges but of the Church itself, and required no ordination but that of good. Then, he said, the Church was poor, despised and persecuted. Now it was the richest in America, and yet the poorest. Its real estate was worth \$35,000,000, the interest of which was \$2,500,000, enough, he thought, to support all the preachers in America. We then, he said, chose our trustees from the members, now from the world, especially if they are wealthy. These men are lords over God's heritage. They rule the people with a rod of iron, and even the ministers themselves are controlled by them and called by them without the bishop's approval. We formerly built churches for the poor, now palaces for the rich; and the bishop is at his wits' end to find men to fill these magnificent churches. To please the trustees he has to search all the conferences in the United States to find preachers to send them, and after all they are not satisfied. Fifty years ago the preachers had about \$100 a year, now \$3,000 a year and fine, well furnished house to live in, besides many donations. Really the preachers and people have got above themselves. They neither act like Methodists, live like Methodists, or dress like such; they are as proud, pompous, haughty and fasionable as other people. Fifty years ago our preachers preached the gospel, repentance and remission of sins through the name of Jesus, justification and sanctification holiness of heart and life, a free and a full salvation. Now the fasionable preachers preach nothing but either politics or metaphysics. The name of the Saviour and his doctrines are seldom or never named in the pulpit or out of it. The minister who never names the name of Jesus but in the pulpit, ought never to enter it, and the member who never mentions his name but in the church, is unworthy of it or to go to the sacrament. Fifty years ago, the itinerant plan was in full operation, now the congregational, the ministers want to be settled for life, without sermons enough to last them two years. Formerly the bishop stationed the preachers, now the trustees and presiding elders do it. If the trustee wants a favourite preacher he goes to the elder and tells him the person he wants, and he is sure to have him. He may be a relative or friend so that if the preacher can only get the trustee on his side he is sure to succeed. The people have no voice whatever in the choice of their preacher, nor any interest whatever in the real estate of the Church. It all belongs to the conference. O, how has the pure gold become dim and the mighty fallen—"we have hung our harps on the willow. We can sing the songs of Zion no longer; because in a strange land." Hear what our blessed Saviour says, "Because thou art neither cold nor hot, but lukewarm, I will spew thee out of my mouth because thou sayest I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched and miserably and poor and blind, and naked. Remember, therefore, from whence thou art fallen, and repent and do the first works over again or I will come unto thee quickly and remove the candlestick (church) out of its place." How shall we walk in the good old way? "We must repent and do our first works over again." Set out anew for heaven. Let that excellent man (I knew him before he was a priest), who is no novel reader nor novel writer, and who has never departed from the good old way—that is, Bishop James—first, insist on congregational singing, with the old Methodist tunes. Second, that all the preachers throw aside their notes, and let us have old-fashioned preaching. Third, let all our churches be built for the poor as well as for the rich. Fourth, insist on the preachers warning every man and teaching every man in all wisdom doctrines that they may present every man without excuse in the day of judgment. If not, their blood will be required at their hands. Fifth, let him insist that the discipline or rules of the Church shall be observed by all, rich and poor. Sixth, let the preachers visit every member of the church, whether rich or poor; seventh, let the preachers warn the people against dress, dancing, card playing, the theatre, opera and places of fashionable amusements—away with them all, they are diabolical. Eighth, let him insist that provision be made for the poor and needy in the winter, that none of our members may be sent to the almshouse. May we remember that "it is more blessed to give than to receive." Ninth, let the preachers insist on the peo-